

The Hartford Seminary Foundation

BULLETIN

EDITORIAL COMMITTEE

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Number 10

January, 1951

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THE INSTITUTE OF CHURCH SOCIAL SERVICE

The Hartford Seminary Foundation advances once again in the field of education for church vocations with the establishing of The Institute of Church Social Service, 1950. This development increases to four the Foundation's units for specialized professional training, this one to provide curriculum, extension work, and facilities for research in the field of Church Social Service. The Director is Dr. Charles G. Chakerian, Graham Taylor Professor of Social Ethics in the Seminary, and part-time Professor of Social Research at the School of Social Work, University of Connecticut.

See page 51 for the functions of the new enterprise.

Christians in This Troubled World

Convocation Address, September 19, 1950

President Russell Henry Stafford

We live in a troubled world. What can we Christians do about it? There is our theme. It falls neatly, as you see, into two sections.

First, we live in a troubled world. That is such an obvious statement that we are tired of hearing it. Yet it will bear thinking through.

This has always been a troubled world, and it always will be, if it is private troubles that we have in mind. Human nature makes that inevitable. Pain, heartache, sorrow, misconduct occur to some degree in every private life. And the death of the body must come. We may in some measure control or mitigate these hazards; but we cannot change that destiny. Hence from the individual standpoint, no matter how serene the public situation may be, a troubled world is the only kind of world there is, or ever can be, to live in under the sun.

This is not to be taken as a gloomy verdict. It is realistic but not pessimistic. We do not die when our body machines stop running. This is not the only world we are going to live in. This world is of moment to us only as a vale of soul-making. But while we are here, that is the way things are. Only in a new earth under a new sky, different from the sky and earth we now know, could they be otherwise.

There are some who would say that this has always been a troubled world, socially speaking, also. But that depends upon what we mean by trouble. Certainly there have always been social wrongs, and they have often exploded into wars.

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The years have been few in history when there was no public convulsion anywhere. Probably the longest periods in which peace has been the pattern and battle the exception are the Augustan Age, when the Roman army conserved the security of the social order throughout the Mediterranean regions and most of Europe, and the Victorian Age, when the British navy fulfilled a like function through a wider area.

Yet, while potential causes of trouble have always been present and outbreaks of violence have always occurred sporadically, these outbreaks have usually been limited in extent and often in intensity. Never in the past have all the major portions of mankind been simultaneously involved in a general conflagration. And that is exactly the case today. That is why it is true in a unique sense that ours is a troubled world.

So far as Europe is concerned, where our American roots mainly lie, there have been perhaps two precedents for the current state of affairs. One was the breakdown of Roman authority in the fifth century. That inaugurated an era of more than a thousand years when through the dark and middle ages the lands of our ancestors, orphaned of their mother in civilization, were slowly making their way through a barbarous childhood toward maturity. The second was the stormy adolescence of these peoples, beginning in the South with the Renaissance of the fifteenth century and continuing in the North with the Reformation in the sixteenth. If anyone feels that the French Revolution, with its Napoleonic sequel, from 1789 until 1815, was harrowing enough to constitute a third precedent, I will not contest the claim. But even so the vast land masses of Asia, Africa, the Western hemisphere and the Antipodes were unaffected, or virtually so, by these huge European upheavals. In our day, on the other hand, there is no spot on the globe which is not swept into the whirlpool.

The reason for this is the practical annihilation of space.

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If we read a good newspaper, we know what is happening everywhere every day. If we have a radio, we hear things happening. Television brings them still nearer. The President, the Pope, Kings and Prime Ministers address us directly in our living rooms. This has come about because commerce, the chain that binds the nations into one on the material plane, has in its accelerating outreach caused these conquests of communication to be undertaken. And not of communication only, but of transport and travel as well. We do business with the ends of the earth, and they with us. So there are no longer any ends of the earth.

In a world like this, shrunken to a single province, where are the foreigners? What has become of Shangri-La? We all have to do business together. If we are going to do business together, we have to bear one another's burdens. And they are heavy nowadays. Start a fire in Korea, and Hartford is licked by its flames. When we talk of war we have to think in terms of world war, little as we want to.

Since 1945, happily, there has been a truce in the World War which has been intermittently blowing up ever since the Victorian pattern of tranquillity was shattered in 1898. For the Spanish-American War and the Boer War were the curtain raisers for this Time of Troubles. Given understanding and humility enough among statesmen and peoples, even at this moment of a fierce frontier blaze, it remains possible, it is perhaps even probable, that the truce still generally prevailing may be continued and consolidated into lasting peace. We must not talk as if war were inevitable; for war talk breeds war. We must pray for peace, and believe as we pray; believe not in men, but in God, who works through men of good will and beyond them. We must give God a better chance by being on His side. Nevertheless we ought to take stock of the troubles that have to be faced and somehow handled, if a just and lasting peace is to ensue, and a respectable world order is eventually to emerge.

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First, the aftermath of war. If you have not been abroad since V-J Day, you will have to stretch your imagination. Let me give you a few key words. Hunger; rags; nothing to buy; nothing to buy anything with. Nervous instability from chronic undernourishment and fatigue. Children conditioned from birth to terror and exhaustion; in the occupied countries, to lying and theft for the preservation of their lives. Countrysides devastated; in countless great towns, thousands of houses smashed, and ruins in every street. Nothing to look forward to. No way to get out. Millions homeless. Spread out what those words mean over vast areas densely populated in Europe and Britain, Asia and Japan, with outposts of desolation on most other shores except our own. That is what war's aftermath means for vanquished and victors alike. It is sombre stuff to build into a bright new world.

Second, the clash of belligerent systems of thought and feeling. That is a better way of putting it, I hope, than to use that hackneyed counter in middlebrow slang, "ideologies." In their extreme forms, these systems are mutually exclusive. They all involve both thought and feeling. No one of them is merely rational, or completely so. Nor, on the other hand, is any one of them wholly without sense. In them all men invest their hearts as well as their heads, wisely or unwisely; so much so that they are passionate about them, loving their own systems and hating the others, and ready to fight at the drop of the hat.

But the only ideas proved by fighting are ideas as to military procedure. If we expect to get anywhere in confrontation with competitive philosophies and programs for the administration of human affairs, we must set the example of looking at them and into them dispassionately; realizing at the outset that no system counts for as much as the men who operate it. With keen, kind and honest men in charge, even a bad system will work pretty well; with dull, cruel and

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crooked men in charge, even the best system will go off the track.

Many of the world's troubles in our time are connected with one or another of these conflicts of ideas; some arise directly out of them. So, as an example of how one can weigh them honestly and calmly, let me mention two such clashes, of which we are all obliged to be aware.

First, communism versus democracy. That is the way we usually state it. Is it the correct way? Communism is an economic theory; democracy is a political theory. Perhaps dogma would be a better word than theory in both cases; for dogma has the overtone of fanaticism appropriate here. Theory has a pale sound. There is nothing pale about communism or democracy nowadays. Yet the two terms do not belong together. For they represent two different kinds of theories. Connecting them with either "and" or "versus" is like adding or subtracting chickens to or from ducks.

When we speak of communism versus democracy, however, what we mean ordinarily could be put just as well by saying Russia versus America. And each of the proper nouns stands for two things in our minds: a political theory and an economic theory. Russia's economic theory is communism. What is her political theory? She has never proclaimed it frankly. But if we are to deduce it from her practice, it is the police state. America's political theory is democracy. What is her economic theory? We are more open about it than the Russians are about their political theory. We would rather call it private enterprise. But the historic name for it in social science is capitalism.

So our initial conflict breaks down into two: communism versus capitalism and the police state (or call it bureaucratic dictatorship, if you prefer longer words) versus democracy. Stripped of its embroideries of antiquated materialist philosophy, communism is simply the extreme form of the socialist proposal that production and distribution of ma-

terial goods shall be publicly owned and managed, in the public interest rather than for private profit. Capitalism is the proposal that production and distribution shall be privately owned and managed, with profit as one of the motives, along with the passion of a competitive game, for steady innovation and improvement, new developments being financed by surplus accumulated in past operations.

Now it would seem likely, on such a dispassionate definition, that there may be good things in communism and good things in capitalism, and bad things in both; serious mistakes at some points, and grave dangers of abuse. Actually, both seem fairly efficient, yet both seem full of flaws, wherever either is in strongly dominant operation. It is not inconceivable that the two might be combined on a considerable scale with profit to the community, as we already combine in this country the public post office and public waterworks with private business. Great Britain is conducting an extensive experiment along this line, as Sweden has done quite successfully for a much longer period. The Conservative party in Britain does not propose to go back on the welfare state.

It may well be that we Americans shall prefer not to undertake any experiment so extensive. Yet there is hardly a capitalist in America with a heart in his breast and a head on his shoulders who will not declare, without waiting to be challenged, that capitalism as at present practised needs a lot of working over before it serves the public interest as well as it should. There is something comic about citizens of our altruistic and habitually experimental republic getting red-faced with wrath at the mere mention of the welfare state.

The police state versus democracy is an issue quite different; one about which it is impossible for Christians not to feel strongly. To be sure, there were plenty of Americans before World War II who liked the Fascists and the Nazis because they cleaned up their cities and made their trains run

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on time. But we soon saw that the police state has two intrinsic tendencies which are hostile to human progress.

First, it is authoritarian over minds as well as bodies. It tells people what they must believe, or else. Its official documents and state papers are sacred scriptures to be reverently swallowed whole. By controlling press and communications it cuts its subjects off from all information which might disturb their acquiescence.

Second, it has to be geared to war, for only arms will keep its authorities enthroned. So it becomes inevitably imperialistic, setting out to subdue neighboring peoples under its iron sway, if with no better excuse, then simply to keep its armies busy and contented. Having been so foolishly off our guard that we slipped up on all earlier and simpler occasions for putting the Fascists and the Nazis back in their place and undermining their power, in the end we had to pay millions of lives to restrain and overthrow them.

It is clear that the Moscow dictatorship is of the same sort. It professes communism, not with objective and critical detachment, as a social system well worth trying, with corrections as one goes along, but as a fixed dogma, to be accepted as mediaeval Christians accepted the creeds, without question at any point, under threat of destruction. Yet Russia is in fact no welfare state. And its present rulers are pursuing the territorial ambitions which they have inherited from the Tsars.

So I think we ought to see that the chief international trouble-maker in the world today is not communism, an economic theory to which we may refuse our assent without prejudice to the liberty of other nations to try it if they want to provided they are straight in their commercial dealings with us; but Russian police imperialism, which belongs to the same family as Italian, German and Japanese police imperialism yesterday, and the potential imperialism of the police states now functioning in Spain and the Argentine. If

we are on the *qui vive* to ward off the menace of police states by countering them in time, we can prevent general war. But general war will come if we are not vigilantly on our guard. At the same time we must set ourselves to correct such glaring flaws in our democracy as racial discrimination and the debasing of public office by election of vulgar and venal politicians, so that the system in which we believe shall be embodied persuasively, to draw other nations into the same way of liberty and justice for all.

I beg your indulgence for two further comments upon this clash, with its twin aspects of economic disagreement and of political conflict. The first of these comments one may call philosophical, with theological overtones.

The pure theory of free enterprise or laissez-faire capitalism maintains that the average man can never be expected to serve the public interest except for private profit. For the average man read the natural man, as St. Paul called him before the day of statistical metaphors; baptizing him with the magnificent sinister name of Adam, in whom all die, having sinned, and reviving thereby the neglected legend of the fall in Eden, because the very word Adam means Man, like Everyman in the morality play, the Type Man. Have we not then in capitalism a system which seeks social implementation for total depravity in its darkest Calvinistic hue?

On the other hand, the pure theory of communism maintains that the average man can always be expected to serve the public interest unless he is hindered by some institutional handicap, some vermiform appendix of social evolution which clamours for surgical intervention. Here we are offered the natural man as wholly good at heart, incorrupt within, and fallen only over external stumbling blocks which external feats of civic engineering can remove; man can thereupon resume his upright posture, and walk henceforth straight forward on an upward way. Have we not then in communism a system which seeks social implementation for

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the magniloquent optimism of Locke and Rousseau and the French Encyclopaedists, to which our American Declaration of Independence is so heavily indebted?

I believe that this analysis is sound. Yet I hope that the humour of it strikes you as it does me. This is the thinking that doubtless underlies a pronouncement of the World Council of Churches at Amsterdam which has been severely controverted by critics who had not been to the pains of understanding exactly the exact terms employed.

Whether in the closet we be Calvinists or evolutionary optimists, in practice we have to calculate on the average or natural man as both good and bad; or, if you prefer to put it so, the child both of God the Father and of Mother Earth, hence a living paradox. I will mildly remark in passing that this observation leads me personally to indict both the Johns of Geneva, John Calvin and Jean Jacques Rousseau, for the intellectual crime of oversimplification; while it inclines me toward the opinion that St. Thomas Aquinas deserves more credit than Protestants are wont to give him, for holding the balance even.

No doubt it is he, rather than either of the dubious Genevan saints, who would look with general approval, though critically in detail, upon our American experiments, which have always envisaged a mixed economy, ever since protective tariffs to temper the freedom of the market by social action, from the beginning of the Industrial Revolution on these shores, set the pattern for Social Security in our time. In view of this pattern ingrained in the American way, one suspects reluctantly that the real ground for current objection to Social Security in principle, apart from valid discussions of the advisability of its range and means, is not the legitimacy of public interference with private enterprise, but the fact that public interference occurs now more conspicuously in the interest of workmen than of industrial management.

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The second comment I would make may be called historical. We are witnessing today the fruitful marriage of Russian imperialism, unchanged in essence and objective from the days of Peter the Great save for frighteningly increased efficiency and ruthlessness, with a dogma which professes to seek only the good of all mankind, especially the underprivileged, and to seek it in the only way it can ever be achieved. The communist dogma makes a genuine appeal to the underprivileged everywhere. When a man is far down in the scale of opportunity, near to the margin of livelihood, and angry about the exploitation to which he is subject, he is not always so critical of philosophical oversimplification that he will reject a radical panacea offered in persuasive accents of compassion. Nothing is more dangerous than the disguising of vicious motivation under plausible pretences of altruism. If there were no attraction for average men in the professions of communism, there would be no possibility of the Russian people in the first instance, and further of fifth columnists in other lands, being misguided into purblind support of Moscow's current policies, which to the detached observer appear clearly to be in the sole interest of Stalin and his bureaucracy.

But this is by no means the first time in the annals of man that crooked purposes have been disingenuously bundled together with high-sounding professions by the powers that be, in one realm or another. For instance, the Crusades were in fact plundering incursions of European barbarians upon the rich and civilized territories of the Muslims. But in theory they were inspired by the Christian gospel; and the rank and file of the princes' followers, to whom little booty could fall, were thoroughly taken in by the theory, or they would not have left home and followed to the East, many of them to their death. Even the Muslims were deceived by that theory; it is still a heavy discredit to Christian Missions in Pan-Arabia.

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And what shall we say of the so-called Wars of Religion between Catholics and Protestants in succession to the so-called Reformation? What more were most of them than dynastic fights for territory, with cynicism enthroned on both sides?

For a final instance, I refer you to the chapters on McKinley and the Spanish-American War in William Roscoe Thayer's life of John Hay. I remember that war. We supposed at the time that it was fought solely for the cause of democracy, to free the wretched Cubans from intolerable Spanish oppression. It is disillusioning to discover that it was engineered through many years in advance by the American sugar trust, to secure control of Cuban agricultural products.

The moral of this comment is that the pot should not call the kettle black. We shall no doubt have to restrain by police force sincere American believers in theoretical communism, and such there certainly are, from adhering within our boundaries to the diabolically practical Moscow party line. But beyond restraint it would surely be desirable also to reconvert these fellow citizens. In that effort we shall not succeed unless, along with academic fairness to the communist theory, we are candid enough to acknowledge that they are not more open to blame than we and our orthodox forefathers have often been for being innocently deceived into black action by the white camouflage in which its masters have veiled it.

Now let me mention another clash of which we are acutely conscious, this time chiefly at home. We call it Catholicism versus Protestantism. But many partisans of the Protestant side are not Protestants at all, except in the sense of being anti-Catholic. Mr. Paul Blanshard has put the issue much more fairly in the title of his able and well documented book, *American Freedom and Catholic Power*.

The fault I would find with that book is that Mr. Blan-

shard seems to be a thoroughgoing secularist. In principle he does not see that there is any higher law above the enactment of the majority. He acknowledges no place for the private conscience, nor any voice of God save the voice of the people.

That is by the way, however. His way of stating the issue is what I would have you especially remark.

For he speaks of "Catholic Power." Catholicism is many things besides a power system. It is a system of doctrine, a system of worship, and a system of moral discipline. Doctrine, worship, and discipline under Rome, with only minor deviations, are the same as among many other Christians, chiefly in the Holy Orthodox Eastern Catholic Church and the Catholic wing of the Anglican communion. With these, and therefore with Roman Catholics at the points specified, we have no quarrel whatever.

Neither do we agree with them, to be sure, any more than we agree with theoretical Communists. But agreeing to disagree on matters not affecting the public interest save on condition of its own assent belongs to the very genius of American and Christian freedom. In politics, for example, I am a mugwump; I seldom agree with either Republicans or Democrats, and still less often with Socialists. Yet I have friends in all these parties. My friends in all three are good men and good Americans, and some of them are good Christians. I respect their right to have their own opinions, even while I dissent. We are in the same sort of situation with our Catholic friends. Moreover, no doubt as high a percentage of them as of Protestant Church members are good Christians; and some of them are real saints. We owe it to them to honour their convictions and observances, though they are not ours; for we must be thankful that they are sometimes intimately associated with such exemplary character.

One Catholic doctrine from time immemorial, however, is the Petrine supremacy; that is, that the Bishop of Rome,

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the Pope, as St. Peter's successor, is the Vicar of Christ and the ultimate authority on earth, God's own mouthpiece. That doctrine has by no means always been held in excessive form, however, or followed out to its final consequences, among devoted Roman Catholics. As history attests here and there, it is capable of being so softened in interpretation and application that it does not interfere in any practical way with private and public liberty.

At the moment it is being forced to the fore, with all its consequences, here in America, by Roman Catholic Church officials who are so eager to win the land, not so much it may be for their faith as for domination by the institution which gives them their rank and influence, that apparently they will stop at hardly anything to get their own way in the Pope's name. Our quarrel is with these officials, because they are aggressive and sometimes bumptious and often forget to be gentlemen; and because they would bring undue influence to bear upon public policy for their own ends.

But in withstanding them we shall have plenty of sympathy and some cooperation from many Catholics. I have too many Roman Catholic friends to be guessing at this point. What is more, I know too many Protestant officials to doubt that some of them would try to do as much for their own denomination as the Catholic officials for theirs, if they thought they could get away with it. But they know they can't, because Protestants are divided into too many bodies to back up any one set of officials. That is one palpable gain to public order from there being many tribes in the one people of New Israel. It is no far leap from this observation to suggest that a unified organization of all Christians, even if it were practicable, might not be desirable from any point of view save that of a dominant officialdom.

So our quarrel as free Americans is with Catholic Church politicians, not with Catholics as such. There need be no trouble on the latter score. Once get that confusion cleared

away in our minds and our Catholic friends' minds too, and we shall have plain sailing to preserve our American way of life from ecclesiastical hindrance.

That word "confusion" will bear repeating in a good many other connections. It is the key to many of the world's troubles, and always has been. But it is especially so in America today.

We are an unsettled people, always on the go; a migrant people, trekking over our land. In this city, for instance, there are not many voters who were born here; and perhaps fewer still who plan to live here the rest of their lives. We are without roots.

We are an under-educated people. Most of us can read; but what do we read, and why? It is our American habit to go to school in order to get grades in order to get diplomas in order to get jobs; not in order to understand life.

We are an unreflective people. What thinking we do is done usually under the lash of necessity. Why should we bother with ideas, when we have movies and radio and television?

We are an inexperienced people in world affairs. After an initial period of about fifty years, when the world's eyes were upon us because of the daring novelties which our Revolution introduced, our status in world opinion and our attitude toward world events lapsed into provincialism until the Spanish American War. They did not become cosmopolitan until World War II.

Yet today, for many reasons too well known to call for rehearsal, the major responsibility for the future of mankind rests upon our reluctant and unaccustomed shoulders; upon our ill-prepared minds, which no amount of good will can automatically qualify for this burden.

That remark brings us to the second section of our theme, which shall be mercifully briefer. We live in a troubled

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world. We are Americans, and we are also Christians. What can we Christians do about it?

First, as individuals.

Instead of being swept away by hysteria into panic, we can preserve a cool detachment, interested but unexcited, so that we can keep our wits about us. There are only two kinds of people who seem to be able to do that nowadays. They are the cynics and the Christians. The cynics don't care; so they are no good to anybody. The Christians, real Christians, care keenly; but they have perspective. They are outside the scene just far enough to see the whole picture and what needs to be done; like Charles II coming into England.

The Restoration king was not a man of character to match his charm; yet some one has wisely said—it may have been Mr. Drinkwater or Mr. Belloc—that he was the most successful king England ever had, precisely because he was not an Englishman at all, but a Frenchman by upbringing and in heart. He could see all around the English, as it were, and through them, because he was just far enough outside them to understand them better than they understood themselves. And, entering honestly and even humorously into the game of English politics, he could afford to do exactly what he felt the situation called for, because, if he had to get out, there was a warm hearth waiting for him on the other side of the channel.

Something like that is true of real Christians; that is, people who really believe that the gospel is true, like two plus two equals four. For what is the gospel? Let me try my tongue at translating what Jesus signifies to his followers by and through his total life. I will put it this way; and I doubt whether any Christian, whether orthodox or heterodox in theology, will on second thought dissent: "It is in God that we live, and God is like Jesus; therefore nothing is too good to be true, and nothing bad can be final." Now when once we take that in—and that is our first business as Christians—

it gives us a stance in eternity from which we can survey the earthly scene without terror, and with just the right civilized salting of humour. And in these serious days the world desperately needs people who do not take it too seriously. If a doctor takes the danger of a patient's death too seriously, he will not be calm enough to think what remedies to use for offsetting it.

Second, we can support relief and reconstruction. We will not howl that we have nothing to give, or that America will be impoverished by our projects of foreign aid. The first thing for a Christian to do is to help people who need it, and put them on their feet again, whether he can afford it or not. Christians take a chance. They would rather be poor too, than let their neighbours starve. Of course in ordinary economic process bread cast upon the waters does come back to us, sometimes turning to cake on the way. Unless we put our neighbours on their feet, they cannot trade with us; and we depend on world trade for prosperity. Kindness is one factor in honesty. Honesty honestly is the best policy. Yet, even if it were not, Christians would still be honest.

Third, we can seek truth about the world situation. We can sift the so-called information shot at us with bias from both left and right, ascertain its sources, separate the wheat from the chaff, and look up for ourselves better sources, harder to find because it is not to the interest of any party to publicize them. In a propaganda age, we can use our heads to test the evidence, and get it all in. That is one way of worshipping the Lord our God with all our mind. "Ye shall know the truth, and the truth shall make you free." The truth, without confusion; not somebody's fuzzy guess or brightly painted invention.

Fourth, we can act as if we believed in the brotherhood and democracy we profess, by living as simply as our circumstances permit, instead of showing off; and by treating all people as human beings, neither disliking them nor, perhaps

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worse, patronizingly pretending to like them, because they have less money or more colour than we. Until we positively know otherwise of their personal character, rather than of how they are fixed, we can give others that generous benefit of the doubt which in dubious situations we regularly expect for ourselves.

Fifth, we can think and talk and at every election vote as Christians on matters of public concern. We have to make up our own minds as to what stand we believe a Christian should take on such matters. That is democracy, and that is what we have our minds for. The point is that, as items of behaviour affecting the world, what we think and what we say and how we vote on secular subjects belong within the field of our religion, not outside it. Sloppy thinking, loose talk, and voting by the shady shortcut of a uniformly straight ticket, or else staying away from the polls in bad weather, are betrayals of our faith. Christian Social Action begins with conscientious Christian individuals. It will not be uniform; for their judgments will differ. But if it is Christian judgment which they try to render, our infected democracy will in due course be redeemed by putting conscience into politics, even on two sides of one question.

Second, what can we Christians do collectively?

Ought we to get all the Churches together into one organization, and let that One Big Church define the Christian solution of public problems for us in One Loud Voice? That would be a weary undertaking, even if it would work. I can foresee at least a hundred years of committee meetings, and a hundred more of lawsuits to follow, before it could succeed. You and I will be out of the picture before then, I hope.

Even then, some little group of real saints with queer ideas might pull out to start another Church on the side; and where would unity be? It would still be in the only place it

ever is; namely, in a spirit of brotherly love among Christians, and not in uniform administrative machinery.

But, even if we had One Big Church with One Loud Voice reporting the verdict of its Resolutions Committee on all public questions, ought we to heed that voice unless our private consciences said the same thing? I think not. We should have all over again the issue of Church versus State which darkened the Middle Ages.

I am not eager for any reversion to the authoritarian tone and the social tensions it provoked before the Reformation. As a believer in freedom and the priesthood of all believers, I will not let any group, even the Church, dictate any decision which I ought to make for myself.

But one course we can follow collectively. Putting all the Churches amenable to this method more strongly together into consultative federations, not bureaucratic unions, we can for one thing pool our fact-gathering resources to clarify and extend the range of exact unbiased information available for making up our own minds. Already many Churches through their Councils for Social Action are uncovering truths of fact and relation which this propaganda-ridden world sorely needs if it is to come out of the fog and see its way straight before it.

For the rest, there is just one thing for us to do. We can get ahead with our main enterprise as Christians, which is to permeate the world, near and far and at every social level, with the spirit of Christ; his spirit of creative kindness. We can extend the influence of Jesus, by setting up Churches, where there are none, to serve as seed plots of Christian character and hotspots for radiating Christian principles, until every community on earth shall have accepted at least nominally the Christian standard of personal conduct and human relations, and people and towns and nations everywhere shall at least know that they are wrong if they depart from that standard. Only so can the world mess be cleaned

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up at last, and the world stage set for God's Kingdom to supervene, if and when He intends it to appear under the sun and the stars we now know, and with the inherent limitations of human freedom and mortality which not even a miracle could remove without a change of scene.

It is a long, slow process. Well, perhaps not so long, not so slow. The forces to further it are at work everywhere today under the surface, and proceeding at an accelerating pace. But what if it be long and slow? Is there anything else to do? Rome was not built in a day. Neither will the earth be made fair by Christ overnight, as far as we can see. It is for him to set the times and the seasons. It is for us to get on with the job, as fellow-workmen with him.

Our agencies for this task are, first, all the Churches now living, plus all the Churches half-dead, to be brought back to life; and, further, missions home and foreign. Missions do not mean aggrandizement for a creed and the organization propounding it, by forcible feeding of the heathen. That is a misconstruction no less ignorant and blasphemous for being popular among the light-minded. In the first place, missions both at home and overseas are conducted through denominational boards by, and under the direction of, joint bodies, the Foreign Missions Conference and the Home Missions Council, which include all the major non-Roman branches of the Church in our country. In the second place, they go, not superciliously to hypothetical heathen, but humbly to underprivileged members of God's world-wide family, holding out a helping hand in every kind of need, and persuading as many as they can, but only persuading them, never trying to force them, to embrace for themselves our emancipating worldview, which you will suffer me to repeat in the simple phrases I have propounded: "It is in God that we live; and God is like Jesus. Therefore nothing is too good to be true, and nothing bad can be final."

The world needs deliverance from its present woes and its

perennial perils and black moods. That stands on the face of the record, yesterday and today, and doubtless tomorrow, And the world is made up of people; that is, of persons, one by one. People are people, in Russia as in America, black as well as white, Catholics, Protestants and unbelievers alike. They may be manipulated here and there to sinister ends by anti-social cliques. Such cliques are kicking up more dust than usual in this generation. Yet by themselves they are all people like us, and children of God as well as of the soil. There are no big troubles of the whole world which are not first the little troubles of little people on their insides.

There are of course shortcuts to temporary improvement of outside conditions for the masses. As Christian citizens we must be individually on the alert to discover such shortcuts, and, in combination with other honest, public-minded citizens, Christian or not, to promote their adoption, at least to the extent of giving them a fair trial. But there are no shortcuts to removal of the causes for recurrent stress and strain on society's surface. For their causes lie in men's hearts and minds.

There is only one way of final deliverance, on earth as well as in the life to come. It is the gospel of our Lord Jesus Christ, which is the power of God unto salvation, working from within men outward. We must spread that gospel. We must tell everybody the good news; and tell it in so many practical ways, with such conviction and enthusiasm, breathing the fire of our own experience, that it shall ring true, and all shall believe it. In this troubled world, that is what we Christians have to do, first and last and all the time. When once we see that clearly and accept it, missions home and foreign will be rescued from the status of a minor interest on the side, to become the point of our whole drive. The drive will leap ahead. And it will not be as long as in faithless idleness we sometimes fear, before "the earth shall be full of the knowledge of the Lord, as the waters cover the sea";

Christians in This Troubled World

that knowledge of Him, privately appropriated by faith and publicly espoused in action, wherein lie the secret and the spring of the good life, for every man and all mankind.

Memorials

for THE REVEREND PROFESSOR ELBERT CLARENCE LANE, D.D., *and* PROFESSOR MORRIS STEGERDA, PH.D.

Elbert Clarence Lane,
Friend and Colleague

by ALEXANDER CONVERSE PURDY

Elbert Clarence Lane was so intimately associated with Hartford Theological Seminary as student, instructor, professor, and emeritus professor for more than forty years that it is difficult to think of the institution without him or to think of him apart from the Seminary which he loved and served. Every notable educational enterprise is sustained by such men as he was; men who do the spade work, often with too little recognition; men whose indefatigable, patient, accurate, behind-the-scenes toil in the classroom and out of it, is essential to the institution.

Dr. Lane was such a sustaining force in the life of this institution. He was a quiet and modest man and it was easy to overlook the solid worth of his service. One can only hope that he took pride and satisfaction—as I believe he did—in the careful and painstaking labors he so cheerfully accepted.

He was born in Jackson, Michigan, on July 19, 1870, the son of Joshua S. and Myra (Knight) Lane. None of his colleagues knew the story of his ancestry and early years. Mrs. Lane has kindly supplied us with this information and I shall quote generously from her interesting account.

“His ancestors came to the New England coast on the ‘Mary and John’, the second ship to arrive here. When the

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Windsor Congregational Church celebrated its 300th anniversary he found the names of three of his ancestors engraved on the monument to that occasion which now stands on Palisado Green."

"A young man, William Knight, growing up on a farm near Northampton, thought the stony fields of Massachusetts held little promise for a young farmer. Having heard of a family in Shelbourne Falls, named Smead, who expected to migrate to Michigan to take up homestead land he walked to Shelbourne Falls to see if he might join them. While he was at the general store, their daughter entered. The proprietor turning to the stranger said, 'Young man, there is your future wife.' And so it was. They were married in Michigan the following Christmas. These were Elbert Lane's maternal grandparents."

"The Knight family settled near Adrian, and of their seven children three acquired nearby farms, and twenty cousins grew up together, all of whom stamped their characters on that community."

"Of the Lane family not so much is known. Joshua Smith Lane was born in Canandaigua N. Y. and he and one brother migrated to Michigan. He entered Kalamazoo College but his education was interrupted by our war between the States. On his return from service, considerably debilitated in health, he resumed his studies at Kalamazoo and there met Myra Knight. They both graduated from Kalamazoo College and both entered teaching, he as principal of the Jackson High School, and she as a teacher in the Adrian High School."

"Joshua Lane was a Hard-Shell Baptist, and many of the letters, still in hand, which passed between him and Myra Knight are dissertations on the doctrine of immersion."

"Two children came to this marriage, Minnie Estelle

and Elbert Clarence. The family moved to Monroe and soon the mother became ill, and her illness developed into what was then called consumption. Joshua Lane resigned his position, and the entire family went to the farm in Adrian, expecting that the country air and rest would benefit the mother; but of course it did not. The father who nursed his wife through her illness contracted the same disease, both dying in the same calendar year. Elbert was four and a half. The children found a permanent home with their grandparents, and Elbert remained on the farm through his college days walking the five miles back and forth on weekends."

"With such a family history, healthwise, he did not have a rugged constitution. His blood pressure was always low, circulation a little sluggish and until middle life he was underweight. No insurance company would risk him in his younger years; yet few have been more faithful to their work. During twenty three years in the pastorate, he missed only two Sundays from his pulpit because of illness. These were because of measles and the quarantine law. His record at the Seminary reads the same."

"He was born very nearsighted, and nothing was done about it, until he was fifteen when his eyes were examined and glasses secured. A new world opened to him for he had never had a real view of the heavens, and was handicapped in his knowledge of birds and growing things. Glasses completely corrected his vision, but they were never off his face except while he slept, and he always carried a spare."

"The one-room school he attended stood on land given by his grandfather, and since there were no ironbound grades each pupil progressed as he was mentally able and studied such subjects as the teacher could teach. Elbert studied algebra, bookkeeping, considerable history, literature and government in his quite early years."

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"As he grew into manhood, finding he liked mathematics, he determined to become an engineer, so his first degree at Adrian College was B.S. But because no degree was given without Latin he found he enjoyed language study even more than mathematics and so began Greek. The year after the B.S. with an intensive summer's study at Bay View, he received the A.B. From that day the mathematical picture dimmed and the language picture brightened, so that when he spent a post-graduate year at the University of Michigan it was given entirely to the classics."

"His first Greek professor who had had some experience in printing interested him in setting up a printing shop at the college. Here he learned the printing trade, and together they did most of the college printing. This served him well, when for years he supervised the publication of the Seminary catalogue. Also when he was an editor of the Standard Bible Dictionary, Funk and Wagnalls had been slow in sending up the copy for proof reading. He took all he had to them the day before sailing for Europe in 1935, but returned to the hotel loaded down with the remainder of the copy. He sat up most of the night reading proof, and returned it to them finished in the morning. A mistake seldom escaped his eye. He knew the printer's marks and spoke the printer's language."

"When he entered the ministry, why did he, a Congregationalist, choose the Methodist Protestant denomination? His home church never had a resident pastor, but selected some one from the Adrian College faculty to be its minister. The college was Methodist Protestant. He had known Methodist Protestant ministers and students all his life and had practically no acquaintance with Congregationalists outside the local church. He was very reserved in manner and could not bring himself to strike out in an entirely new group. A number of his former Latin students were now

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preaching in the Pittsburgh Conference, and a beloved professor was editor of Sunday School supplies there. So he joined the Pittsburgh Conference and after taking the three years conference course he was ordained. As the years went on he longed more and more for teaching. After twelve years in Pittsburgh he came to Hartford to prepare himself for teaching the Bible, hoping that somewhere such a position might be open to him. As his parents met in college, so he and his wife met in college. As he was reared by others than his parents, so when the need arose he assumed responsibility for rearing an orphaned niece." Here Mrs. Lane's account ends.

Lane was forty years old when he entered the Seminary, an age when most men are apt to be dissuaded by the Dean from launching upon a theological education. But Lane was the exception that proves the rule. His scholarly tastes and habits seem not to have suffered during his parish ministry, for he made a good record as a student being awarded both the Greek and Latin prizes for his class. Ten years later, he was made a deferred Thompson Fellow and studied first at Chicago and then at Berlin. In 1935, he was honorary lecturer at the American School of Oriental Research in Jerusalem.

As a member of the faculty he was a most useful and hardworking teammate. Upon graduation from the Seminary he was made Instructor in Hebrew and Greek. After nine years he was advanced to the rank of Associate Professor and five years later in 1926 he was made Professor in the Department of Languages. He also served for a number of years as Instructor in the Kennedy School of Missions. From 1923 to 1934 he was Registrar. He served for some years as the schedule maker and edited the annual catalogue. During a leave of absence for Dr. Potter, Lane was Acting Dean.

The faculty minute passed upon his retirement begins:

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"The faculty notes with sincere personal regret the retirement of Professor Elbert Clarence Lane from active service, and records with pride that name upon its roll of Professors Emeriti". The minute then goes on to record the biographical facts and his record as a teacher. But it is the following sentence that all his colleagues would unite in stressing: "The faculty would record the fact that beyond his diligently faithful and accurate service as Registrar, he has shared through all recent years with Dr. Thayer the important responsibility of serving as the corporate memory of the place. How markedly this was so we of the faculty did not realize until both have retired, when it appears nobody remembers anything that happened the day before yesterday." His knowledge of institutions and their curricula, of our alumni and their whereabouts and achievements, in fact of practically everything about the history, life and prospects of the Seminary was indeed phenomenal.

Retirement is a real test of character and Christian grace. How well Dr. Lane stood that test! It is not easy after many years of responsible service to live in the same community where one has done his life work and yet to be on the "side lines." But off the Seminary field though he was officially speaking, he never lost his interest and contact and he was active in many other fields. He was a valued member of the Immanuel Congregational Church, serving as Deacon. He was most helpful in his Association of Congregational Churches, especially as chairman of the Committee on the Ministry. In many other ways he was active and useful. One thinks of the Oriental Society, of the Alumni Association of the Seminary and his accurate and informing reports each year as Necrologist, of his service as an occasional preacher and of his work as minister of the Charter Oak Community Church.

In the light of Mrs. Lane's account of his early years and particularly her revelation of his deep desire to teach

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the Bible—which he prepared himself to do when well past the age when it might have seemed possible to a less determined and dedicated man—it does seem clear that Dr. Lane lived a triumphant and happy life. It is beyond question that we who were his colleagues together with a goodly company of his students remember him with affection and respect and thank God for his fruitful life.

Elbert C. Lane,
Teacher and Scholar

by MOSES BAILEY

Elbert C. Lane was a Christian-scholar. To describe him, those two words must be written with the hyphen. Learning and faith were in him inseparable. In a generation when it had been commonly thought that the pursuit of truth could be abstracted from the bias of faith, he quietly united his faith with knowledge; and in the church, where zeal is sometimes esteemed above learning, his counsel was for greater wisdom. Our attempt to appraise the quality and worth of Professor Lane's contribution to scholarship can at no point distinguish between his erudition and his Christian character; the two in him were an integrity.

In the magnificent 28th chapter of Job, which Professor Lane so appreciated, the question is asked, "Where shall wisdom be found?" Had we the gift of poetry, our consideration would here begin with the inquiry, "How shall wisdom be measured?" That ancient writer concluded that wisdom is exhibited in faith and character: so it is, and so it was illustrated in our friend and teacher. He indeed found Wisdom. Yet how shall we estimate the dimensions and the worth of that kind of Wisdom?

The basic products of scholarship are two: books and disciples. Academic honors and degrees, in which he had much share, are ephemeral and quickly forgotten; but what a man writes and the students whom he teaches continue.

Professor Lane's writing is largely preserved in the New Standard Bible Dictionary. In the third edition of that work, published by Funk & Wagnalls in 1936, as one of

the three editors, he had a major responsibility in the assembling of the materials, himself wrote some fifteen articles, and revised about seventy others. Because he put so much work into this dictionary, some account of its history is appropriate.

In 1909 the first edition of this encyclopedic work appeared, edited by Dean Melanchthon W. Jacobus and Professor Edward E. Nourse, both of the Hartford Theological Seminary, and Professor Andrew C. Zenos, of the Presbyterian Theological Seminary in Chicago. The contributing scholars were men of the first rank, American, British and German. Elbert C. Lane entered the seminary as a junior in that year: needless to say, his name does not appear in the list of contributors to that first edition. Old age, however, early overtakes an encyclopedia. New discoveries in geography and archeology, and the fresh insight of scholarship have accumulated with geometrical progression since 1909. In 1926 a second edition was brought out. The editors invited Professor Lane to contribute the articles on *Angels*, *Chastisement*, and *Discipline*. (Those of us who first from him learned the Hebrew words for angel and for discipline might suspect that the editors mingled character with erudition in making the assignment.) Also assigned to Lane was the more difficult business of revising forty or fifty articles originally done by other scholars. In all of this, Professor Lane's contribution shows remarkable competence especially in the fields of geography and of lexicography.

In 1936 the book was once more revised. Dr. Jacobus, then Dean Em̄ritus of the Seminary, though he continued as one of the editors, preferred that a large portion of the work and of the decisions fall upon Professor Lane. He had to write, or to rewrite a long list of articles. The important piece on *Old Testament Chronology* he did with scholarly thoroughness: study of that intricate subject

Elbert C. Lane, Teacher and Scholar

should begin with his article. Nevertheless, with typical modesty, he secured others to do most of the seemingly important writing, himself doing the less conspicuous geographical and lexicographical work; and this no scholar could have done better than he.

A dictionary is for use; it has slight romantic appeal. Dr. Lane's contribution, which is only partly measured by the recurrence of the initials, ECL, shows thoroughness, mastery of details, and great knowledge both of the Koine Greek and the Old Testament Hebrew. Yet even in the accumulated details of the dictionary, we see Professor Lane as first and last a Christian-scholar, eager rather to do an important job well than to enhance his personal reputation.

Professor Lane, indeed, is not to be described as an ambitious writer. He recognized that books and articles are not permanent, no matter how adequate they seem at the time. New discoveries and clearer insight ultimately supplant what has been written. The lasting measure of the scholar is his students.

In 1912, immediately after receiving his degree as Bachelor of Divinity from this Seminary, he was asked to undertake teaching Biblical Hebrew and Koine Greek to the Seminary Juniors. "There were giants in the earth" . . . especially on the Hartford Faculty . . . "in those days . . . mighty men of old, men of renown." Those who taught the Old and New Testaments were lovable giants; yet it is not unfair to their memory to say that they preferred to teach the so-called advanced courses, rather than to drill unwilling students in their first lessons. Lane would not have wished to be called a giant. Rather he threw himself into the teaching of languages until young men who thought they had no liking for the subject actually learned to read. Himself a genius in language, he was so patient that even the slowest finally learned something. Hebrew and Greek were

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required subjects in those days; but human frailty was as great then as now. Year after year he invited the Juniors to learn; it is a marvel how many did! Many of his students are teaching Bible in colleges and seminaries in this country and abroad. The highest hope of a good teacher is that his own spark of scholarship may kindle an on-going flame, that in his students his own search for wisdom may be carried forward. As we look over the long list of students at this Seminary who got their first taste of ancient languages from him and who have used their knowledge to good account, we know that Elbert C. Lane's scholarship still lives.

There is a sadness in the passing of a scholar which the strongest faith can hardly assuage. For full four-score years he had furnished his phenomenal memory with knowledge, and had ordered knowledge into the pattern of wisdom. A great treasury of learning has been taken from us. Those who highly esteem such wisdom are tempted to say, "How can God be accounted good, if in his world such dull reality as mass and energy and space and time are mysteriously conserved, yet learning is so quickly dispelled?" How little we understood our teacher, if we speak so faithlessly! Erudition may be temporal, but his wisdom is touched with immortality. Many of us in this room, who first learned *aleph* and *beth* under Professor Lane's guidance, have found, even in his death, a renewed inspiration to follow the path of Christian-learning.

"For the Commandment is a Lamp, and the Teaching
a Light,
And the bounds of Discipline are the Path of
Life."

Pr.6:23.

Morris Steggerda, 1900-1950

Dr. Morris Steggerda, Professor of Anthropology in The Kennedy School of Missions died suddenly of a heart attack on March 15, 1950. His death at the early age of 49 came as a shock to the whole Hartford Seminary Foundation family at home and abroad, and deprives the institution of one of the most distinguished men who have served on its faculty.

Mr. Steggerda was born at Holland, Michigan, September 1, 1900 and was graduated from Hope College there in 1922. He took M.A. and Ph.D. degrees in anthropology at the University of Illinois in 1923 and 1928 respectively.

In 1926 Dr. Steggerda became a field worker in anthropology for the Carnegie Institution of Washington, D. C. He spent two years gathering material in the British West Indies and writing the results in his first book, "Race Crossing in Jamaica." He was assistant professor in anthropology and human heredity at Smith College from 1928 until 1930, when he again joined the Carnegie Institution, this time serving on its research staff until 1944. His major work during this fourteen-year period was a project which took him for ten consecutive summers among the Indians of Yucatan, Mexico. This investigation resulted in a book, "The Maya Indians of Yucatan," published by the Carnegie Institution. In addition to his books, almost one hundred of his articles have appeared in learned publications.

Dr. Steggerda joined the faculty of the Kennedy School of Missions in 1944. During his first years at the Foundation he launched an Anthropological Association and a program to prepare prospective missionaries for collecting scientific facts in the world's far outposts. The plan was designed to encourage them in their work and to give them oppor-

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tunity to contribute through a hobby to both religion and science.

Because the exacting tools which anthropologists use for measurement have been available chiefly from Switzerland and at costs almost prohibitive to many anthropologists and to missionary personnel, Dr. Steggerda brought about the production of some light weight, inexpensive anthropometric instruments. As a result of these efforts Hartford became an American source of such equipment. In cooperation with Lennart Seabeck, an engineer with the Pratt and Whitney Aircraft Corporation, he had perfected a three pound scale with which people up to 300 pounds could be accurately weighed.

Dr. Steggerda had planned to complete research projects involving the physical measurement of African peoples on a semester's leave of absence during the academic year 1950-51. His interest in both missions and anthropology had led to a third book, "An Anthropologist Looks at Missions," which was left in manuscript form.

Morris Steggerda was married in 1928 to Miss Inez Dunkelberger, who with a son, Charles Alfred, now a student at Trinity College, survives him.

A memorial scholarship fund being established in tribute to Dr. Steggerda has reached the amount of \$1,600.

Excerpt from

Memorial Remarks, March 17, 1950

by MOSES BAILEY

. . . "That you may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God."

So an ancient saint spoke of reaching out to the full measure of truth, to the breadth and length and height and depth which surpass all human knowledge.

Morris Steggerda, the scientist, was remarkably skilled in the making and the interpretation of measurement. With accuracy he recorded the physical stature of man. The instruments which he used, the tables of statistics with which he worked, were those familiar to other scientists; yet underlying all his research we saw him reaching on and out to larger and truer dimensions; he too would have said, to the love of Christ which surpasses knowledge.

Of the world beyond all laboratory reports he spoke so simply that children understood. Yet though the words that he used were simple and clear, it is not the words by themselves that convinced us of the truth that he saw. Morris Steggerda has long been extending himself far beyond the conventional measure of man. His radiance went, with his letters, to the far parts of the world. Visibly it lives in the on-going service of those whom he loved. That radiance is even now wrapped up in the love of God himself.

A Sermon for Hartford Seminary Foundation Day

Delivered at First Church (Congregational) in
Windsor, Conn., February 17, 1950

by MORRIS STEGGERDA

*Pray ye therefore the Lord of the Harvest,
that he send forth laborers into His Harvest.*

LUKE 10-2

I wish to thank Mr. Morrell for the opportunity of speaking here today. At this moment there are services in at least sixty New England churches for the general advancement of the Hartford Seminary Foundation. I do not know what is being said by these speakers except for one, namely, the speaker in the First Methodist Church in Hartford. There, President Stafford is speaking on the text: "The harvest indeed is plenteous but the laborers are few." His text comes from the Gospel of St. Luke. In the 9th chapter of St. Matthew's Gospel, verses 36-38, we read concerning Jesus:

"But when he saw the multitude, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd. Then saith he unto his disciples, 'The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.' "

I have thought often of these verses, realizing the great

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importance of religion in our lives, and how little we really do to enrich our lives through religion. How little we make use of the church, the minister, and the missionary efforts throughout the world. I wonder often why mankind is so irreligious! Could it be that there aren't enough religious workers to stimulate that interest? And thus, when I learned that President Stafford was going to speak on the topic, ". . . but the laborers are few," I was eager to read his speech for, being of a statistical mind, I knew that the harvest was great, but I wanted to know whether the laborers were really few in proportion, let us say, to the doctors and lawyers.

I searched through his sermon but he did not treat it in that way, so I dug from the 1940 Census Report some statistics and chose the subject too. I had learned the following: there really are relatively few ministers in the United States, e.g., in 1940 there were 140,077 clergymen as contrasted with 165,629 doctors and 180,483 lawyers. So that of these three professions the ministers are the least in number. Similarly, there are far more carpenters (766,213), merchants (661,573), housepainters (480,301), plumbers (210,815), masons and stonecutters (155,976), and so on. Thus we see that the spiritual leaders are really few in number, even as it was in Jesus' time. Few in numbers and yet they have such an important task to do.

If now the first part of the verse makes a statement of fact, namely, that the laborers are few, what about the rest of the verse?

I find it to be in reality much more important for each of us, for it gives us all something to do about it. It says: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." That may be called my text. I had not really thought of that request, or shall we say command, in just that light. Here then is our task: PRAY, THAT THERE WILL BE LABORERS. It was

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a command for each of the disciples, as well as for each of us. It is a command just like the other which Jesus gave: "Go ye into all the world and preach the gospel to every creature."

We might like to slide out from under those commands and say, "Well, that's for the preachers and the missionaries." No, I think it's for every Christian. You do not have to go to Africa to preach, or to Boston or New York, but if you are alive and awake, and a Christian, you will begin where you are, preaching with acts of kindness and mercy. A Mission Field is any area where Jesus Christ is not known. That may be right here in Windsor.

Now, as to this command that we should pray that the Lord of the harvest might send forth laborers into his harvest, we might like to know where these laborers will come from . . . these who will make the work their life's profession. Well, they come from churches and communities just like our own. We of this church have one full-time laborer in Syria.

Let me tell you about my own students, and where they came from. In my anthropology classes at the Foundation, I have had students from 39 different states, and 12 from Canada, 6 from Norway, 2 from Africa, and then, I have had missionary students from China, India, Philippines, Europe, and elsewhere. These laborers come from all over the world to Hartford for special training. It is said that the Hartford Seminary Foundation is better known in Europe than it is in Hartford!

These students were reared in every kind of denomination: Methodist, Baptist, Lutheran, Congregational, Disciples, Episcopal, Mennonites, Pentacostal, Assemblies of God. All come for the training which we can give them, and then, off they go again to all parts of the world. . . .

Of my own students 82 are in Africa, 60 in India, 21 in

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China, 12 in the Philippines, others in Palestine, Lebanon, Turkey, Chili, Alaska, and Mexico. What a grand school we have right here in Hartford for the good of the world!

In the Christian churches, who may be classified as the laborers? In the real sense of the word, we all fall into that category. But as full-time religious workers, surely we must list the minister. Similarly, the missionary, for he is likewise a minister, only he is in a distant and foreign place. Next comes the trained church worker . . . we do not have a trained church worker here, but we should have.

Now these three church-workers, minister, missionary and religious educator should be highly trained specialists, because they deal with such an important part of our lives, namely, the spiritual side.

Everyone knows that the doctor should be highly trained. The State demands that he have four years of training after college, then another year as an intern. Then, to become a real specialist, he needs still more training. If we become sick, we will have nothing to do with inferior doctors; we want the best there is.

Let me tell you a story:

Once when I was in Yucatan in the jungle alone—all the white staff had left for the season, and only Pedro, a Mexican and Marty, an Indian, were with me—one night I was overcome with a violent attack of asthma. I could not get my breath and I was suffering terribly, and it was in the middle of the night. I was wheezing and gasping. Marty, who was in his hammock a little distance from me, stood it as long as he could; then finally he got up, lighted a candle, and said he was going to the kitchen to make me some medicine. I went along and sat there while he took nine leaves of this and so many parts of that, and then some sugar and some canned milk, and some corn silk and maybe still more things, and brewed them together and told me to drink it.

I didn't care what was in it. I needed help and he did his best. As I recall it didn't do any good. But had there been a real doctor there he could have given me an injection of ephedrine or some similar drug which would have relaxed those spasms. My, how I longed for a well-trained doctor!

Thus whenever you are in trouble, you want a well-trained man to help you. If you need a lawyer, you don't hire a doctor or a preacher; you get a man who was trained in a law school—and you want a well-trained one at that. So it is with things spiritual. You should have someone available who knows the Bible, who has had real religious experience, and one who has had years of training along these lines.

Let me tell you another story. Again the scene is in Yucatan, Mexico, and this time the story centers around a funeral of a Maya Indian. There was no priest or minister anywhere. The Catholic priest had passed through the village a few years before, and many years previous to that the priest had lived there, but there were none around then, nor for many years previous. However, there was one woman in the town who knew a Catholic prayer. The prayer was in Spanish, which I doubt whether she understood very well. Certainly most of the Indians did not know what it was all about, and it was scattered through with Latin words which nobody understood. But she recited it at the funeral, and then they nailed the lid on the coffin. I think I can still hear the pounding. It was terrible. Then everybody helped throw the dirt into the grave and the ceremony was over. How cold it was! How sad it was! And how cruel! Those poor, poor, people! I was moved with compassion for them for "they were distressed and scattered as sheep not having a shepherd."

The harvest truly is plenteous, but the laborers are few. May I urge: "Pray ye therefore the Lord of the Harvest that he send forth laborers into his harvest." My! How I

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mean it! At such times as I have just recalled, people need kindness. They need spiritual comfort, and they can get it through highly trained Christian workers! Germany and Russia and much of the Near East and North Africa, once Christian nations, are not producing many laborers any more.

The training of Christian workers is the function of the Hartford Seminary Foundation. It is a great institution. It's unique—there isn't another one like it in the world. It is a University of Religion, for it has a Seminary, a School of Missions and a School of Religious Education. It is interdenominational. That is both its strong point and its disadvantage, a disadvantage in that it has no special denomination to take an interest in paying its bills. A strong point in that it can serve more people. It is a school with 2200 or more living alumni. More than 4,000 have been in attendance and have profited from the teaching. But those graduates and students are relatively poor people. Not much money there to draw from. For example, Trinity or Wesleyan or Dartmouth or Amherst—when they put on a drive, generally “go over the top.” But it is hard work raising money for a graduate school that trains for the church vocations, because its alumni have all graduated from some other college first to which they are attached, and they don't earn big salaries. It really ought to be the other way. The Hartford Seminary Foundation is a powerhouse furnishing energy to the Christian movement all over the world. It graduates the finest type of people I know.

Have you ever heard the poem, “Men are always chipping rocks, etc.”?

ROCK AND CLAY

Men are always chipping rocks
And laboring with stone,

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Working with the granite blocks
And leaving clay alone,
Building gallows on a hill
And prisons in a yard,
Men are always waiting till
The clay is baked and hard.

Though they labor well and long,
Work with all their might,
Men are always fighting wrong
And never helping right.
In the alleys, on the docks
Little urchins play,
Men are always chipping rocks
And never molding clay.

—Douglas Mallock

Well, friends, people trained at the Foundation are trained to mold lives before it is too late.

I soon must stop, but there is still much to tell.

What can we in this church do for the Hartford Seminary Foundation? Well, in the first place, you can get acquainted with the Foundation, with its professors, and the students. You will profit by it; so will they. It will be for mutual understanding. I suggest that you attend its functions. You will be very welcome, folks; it will be good for you and it will help the Seminary.

Next, you can give towards its support. It costs \$800 a year to train each student, over and above what the student pays for room, board, tuition, books, etc.,—that is not an unusual ratio in colleges. Here is a quotation: "All education is an investment in: social welfare, better living, better health, less crime, greater efficiency in agriculture, industry, and government. It is an investment against ignorance and intolerance. It is an investment in human relation-

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ship, democracy, and peace." I believe that quotation is true. And at Hartford the education is a Christian one.

The Hartford Seminary Foundation has a drive on now for money to keep going, and I think it is a privilege to give to a school like that, whose sole purpose is to train religious leaders for the world . . . people who are going to be full-time laborers in the Harvest of the Lord.

On the back of your church calendar today, it tells that the Seminary needs money for rising expenses, to increase salaries of professors, and for a new chapel. Let me explain. I do not think that the present professors are particularly desirous of more salary. In talking with Professor Bailey about it, he said, "Why, we wouldn't teach one bit differently if our salaries were doubled or divided." And that is my sentiment, too. But, when a teacher leaves for one reason or another, it is sometimes hard for the administration to get a good teacher in his place with the money that is available. It is hard to get good men to leave better-paid jobs and come to Hartford. The present professors aren't going to leave. But the administration is having difficulty to fill the positions of professors who are retiring . . . and for the general good of the school it would be fine if we had a real chapel, and we do need an addition to the library. It is your privilege to help keep the Foundation going.

However necessary this money is, I believe the greatest thing we can do for the Seminary is to follow the advice of Jesus, when he said:

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the Harvest that he send forth laborers into His harvest."

Book Reviews

Nicholas Berdyaev:

Captive of Freedom

by MATTHEW SPINKA

One of the great thinkers of recent times has been Nicholas Berdyaev, who died in Paris in 1948 after almost fifty years of literary and philosophical activity. His was a mind so creative and so free of the bonds of orthodox social or religious thought that the extent of his influence cannot be determined at this early date. I have no doubt myself that in the years to come his writings will assume increasing importance in Christian philosophy, whether it be Orthodox, Protestant, or Catholic, for here was a man concerned with the most essential problems of our day: freedom and personality. Because his major works were not written for the moment, they will be relevant to generations beyond our own.

Berdyaev was a stranger in this world. Sensitive to the suffering of man, yet aloof to man in the mass, he sought to discover what it is that is essential to an understanding of man's plight in this world. He found the answer in two concepts, according to Professor Spinka: freedom and the supreme value of human personality. Man is born free, and he loses his freedom through his own fault. He loses it through objectifying that which is subjective, by treating as impersonal that which is personal, by treating the *noumenal* as the *phenomenal*. Man can regain his freedom only through an existential, voluntaristic acceptance of the real, namely the God-manhood.

There are many values in Berdyaev's thought. It serves

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as a necessary tonic to an orthodoxy grown dull; it acts as a corrective of idealistic social and religious conceptions of the world, among them modern Communism and Liberalism. Most important, perhaps, is the tone of optimism which it brings to a culture that has become fatalistic and depressed. Man is a sinner, yes, but God is available to man nonetheless, and man's initiative is not depreciated. Man, in his creative freedom, has a function in God's world, and this function is not mere resignation to the fate of heaven or hell. We are grateful to Berdyaev for his years of brilliant contribution to Christian thought, and we expect to see valuable fruits of his efforts.

The Foundation can be proud to have on its faculty a man who has presented so succinctly the difficult, sometimes paradoxical ideas of Berdyaev in a manner at once understandable and penetrating. Professor Spinka might have popularized Berdyaev, or glossed over the ambiguities in his thought, or ignored the problems which are raised by so creative a thinker. He did none of these things. This book is well written in a clear and simple style without being 'popular.' The teachings of Berdyaev are presented logically and are carefully explained within the context of Christian belief. Where Spinka disagrees with Berdyaev he says so, and tells why. One of the best features of this book, in my opinion, is the fact that the author treats his subject in the context of the modern situation and analyzes him in the light of traditional Christian theology. He has not worked in a vacuum. This is a sound piece of historical writing which reveals much about the author as well as his subject.

Dr. Spinka separates his book into two sections. The first deals with the intellectual development of Berdyaev from the early days of his adherence to Communism to the time of his death. It is of great value to be able to see how the man grew in perspective and insight while many of his early comrades withered away intellectually. Spinka indicates that

among the most influential thinkers in Berdyaev's life were Dostoevsky, Plato, Kant, and Solovev, and states that Dostoevsky's Grand Inquisitor became the guide and stimulus to the two-fold concept of personality and freedom. Among others who influenced him were Boehme, Kierkegaard, Hegel, Nietzsche, Mikhailovsky, and Marx.

The second section of the book deals with the primary ideas of the mature Berdyaev. This review and analysis is valuable not only to those seeking for the first time to know this germinal thinker, but also to those who are already acquainted with his ideas. The chapters which appeal most to me are the one on Berdyaev's existentialism (a masterful treatment of a difficult theme) and the two chapters dealing with redemption. Spinka's analysis of Berdyaev's nationalism is reminiscent of F. D. Maurice, the English theologian of a century ago, who believed that the nation, like the individual, is under the guidance and judgment of God. Maurice, however, would never have credited any nation of modern times with a messianic role, as did Berdyaev in common with many other Russians.

If one must criticize in order to make the review of a colleague's book appear sincere, I might suggest two points in which I question Dr. Spinka. In the first place, I am in some doubt about his analysis of Kant, and wonder whether perhaps he does not ascribe more to Kant than he should. I should myself be in some doubt as to whether the *noumenon* is for Kant the subject, and the *phenomenon* the object. It seems more correct to say that the distinction for Kant is epistemological, and that the *ding an sich* is simply that and nothing more. In the second place, I feel that the concept of God-manhood needs further elucidation—something which space alone would preclude in this case. One is left a little uncertain as to just what Berdyaev meant by this, though the chapter on God-manhood points the way. Probably the ambiguity of Baerdyaev himself, which is revealed

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in his treatment of meonic freedom makes a clear understanding of him here all but impossible.

These criticisms are slight, however. It is a pleasure to read this book, and to recommend it to others. The bibliography is a commendable addition which will prove valuable to anyone interested in a further study of Berdyaev. Professor Spinka is to be congratulated for this achievement in scholarship and literary craftsmanship. The spirit of Berdyaev has been allowed to illuminate these pages in a memorable fashion.

William L. Bradley

Philadelphia, Westminster Press, 1950, pp. 220, \$3.50.

What Would You Do?

by DR. DANIEL J. FLEMING

Professor Fleming's graceful pen is at its liveliest in the series of discussions here offered us of questions which inevitably put themselves when the Christian Movement enters new territory, and its standards come into conflict not only with slippery or shipshod mores in particular instances, but also and basically with the classical morals of other cultures as self-respecting as our own and, it may be, far older.

Mr. Fleming deals not at all with abstract theories, but wholly in concrete situations as they have actually occurred of late years in mission lands, and with prickly problems of conscience to which such situations give rise. But he does not attempt or pretend to dispel perplexities for us. He simply states cases, and points out the challenge they involve. He then invites us to think out our own conclusions.

In the process we learn charity and humility, beside sharpening our wits. We shall not be complacent as to Occidental superiority or the inerrancy of our own moral judgment when we finish reading these pages.

Russell Henry Stafford

Abbreviated from review in *The Muslim World*, Vol. XL, No: 4, October, 1950.
New York, Friendship Press, 1949

The Functions of the Institute of Church Social Service

On Page 2 there appears an announcement of the Foundation's new Institute of Church Social Service. The functions of the new Institute are given below.

First, it enriches the offerings in the area of the religious and cultural components of social work, in sociology, in anthropology, in social psychology, and in social ethics, so that students in the three schools of the Foundation will be better equipped to make use of community resources wherever they are subsequently stationed. In areas where such facilities are not available, whether in town or country, at home or abroad, our graduates should be prepared to approach the social needs which confront them with a measure of professional competence. The Institute awards a certificate to students registered in any one of the three schools of the Foundation, who, in connection with their other studies, do thirty semester hours of approved work in Church Social Service.

Second, it provides special seminars, lectures and conferences on our campus, which will help keep workers, both professional and voluntary, in church related welfare agencies, and also their Board members, abreast of current developments in this general field. The first such extension event took place December 8, 1950 when more than one hundred social and religious workers of the community attended an entire day of sessions led by specialists on the topic of "Older People and the Church."

Third, it promotes and conducts research studies in the interrelations of religion and social work, with special

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reference to a variety of human cultures, as they are or may be represented by scholars on the Foundation faculty.

Fourth, it will offer in the near future, a two-year course of study leading to the degree of Master of Arts for a limited number of qualified students who plan to engage specifically in social service under religious auspices. The equivalent of one of these two years will be devoted to the first full year of work at the graduate School of Social Work of the University of Connecticut or other approved schools. The other year will be occupied with related subjects on the Foundation campus.

Foundation News

DEAN POTTER HONORED. The First Church of Christ in Hartford (Center Church, Congregational) celebrated on October 1 and 2 the 50th anniversary of Dean Potter's installation as its minister, and the longest association with the church of any of its ministers in the 319 years of its history. Soon after leaving to become Dean at the Seminary, he was made its Honorary Minister.

On Sunday, October 1, Dean Potter preached the sermon at the morning service, at which time a new pulpit was dedicated in honor of his 28 year pastorate.

On Monday evening, October 2, the church held a reception in his honor. The attendance included many ministers and officers of the city and state, as well as many from his host of friends in the New England church world, who together paid tribute to his wide leadership and activity throughout the years.

FIRST H.T.S. ALUMNI CITATION. The Alumni Association of the Theological Seminary at its annual Commencement Banquet May 17, 1950 awarded its first annual citation of merit to Rev. Mr. Ashley Day Leavitt, minister emeritus of the Harvard Church in Brookline, Mass. and graduate in the Class of 1903. A bronze medallion, similar to those given to faculty members when they retire, was presented to Dr. Leavitt by Richard P. Carter of Suffield, Conn., retiring President of the Association. The medallion was inscribed "in grateful recognition of long, devoted and distinguished service as a minister of Christ."

LEAVING THE PRESIDENCY OF THE AMERICAN BOARD after ten years' service, President Stafford was honored at the 141st Annual Meeting of the American Board of Commissioners for Foreign Missions in 1950 at Cleveland.

A resolution put on the minutes paid high tribute to "his ability to perceive the implications of events" as well as his "abounding vitality of courage and of faith as a Christian minister and leader."

President Stafford served on the Prudential Committee of the American Board for several years prior to becoming President in 1940. The first five years of his Presidency of the American Board came while he was Minister of the Old South Church in Boston, and the second five years after he had become President of the Foundation.

The minute concluded with the following paragraph: "His realism has always erased any tendency to sentimentality; his incisive think-

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ing has illumined the paths of duty when our sight has been dim; and his infectious buoyancy of an unconquerable faith in Christian experience has led us on with a great hope."

MR. LYNN RECEIVES HONORARY DEGREE. The honorary degree of Doctor of Divinity was conferred upon Mr. Paul Ross Lynn at the 105th Commencement of Muskingum College at New Concord, Ohio. He is an alumnus of the college, class of 1926.

MR. BATTLES APPOINTED TO FACULTY. Announcement is made of the appointment of Mr. Ford Lewis Battles as Assistant Professor of Church History and Associate Librarian of the Case Memorial Library. Mr. Battles received his Ph.D. degree in the field of Church History from The Foundation this past May. The son of Mrs. Lucy Stewart Battles of Erie, Pennsylvania, he attended West Virginia University and Tufts College, where he took B.A. and M.A. degrees respectively. Mr. Battles studied at Oxford University as a Rhodes Scholar, 1938-40; he served for four-and-one-half years as an intelligence officer in the U. S. Air Force. Following the war he was Associate Professor of English and Humanities at West Virginia University until his matriculation at the Seminary in January 1948. During his period of graduate study at the Seminary he taught a seminar at Hillyer College. Mrs. Battles, the former Marion Davis, is the daughter of Mr. and Mrs. R. H. Davis of New Britain, Connecticut. She holds degrees from Tufts College and from the Fletcher School of Law and Diplomacy. With their daughter, Nancy, they are presently making their home at 85 Sherman Street.

MR. IRVEN PAUL HAS BEEN NAMED ASSOCIATE PROFESSOR of Latin American Studies, Kennedy School of Missions. He will succeed Mr. Field upon his retirement in 1952.

Mr. Paul will continue in the meantime in his pastorate at Temperley, a suburb of Buenos Aires, Argentina, where he serves in the Chilean Conference of the Presbyterian Church in the USA. He went to South America in 1923. There he has worked in Christian education of children and young people, and for six years represented the World Sunday School Association, now known as the World Council of Christian Education. He holds the following degrees: B.A., University of California, 1920; B.D., San Francisco Theological Seminary, 1923; S.T.M., Union Theological Seminary, 1929; Ph.D., Hartford Seminary Foundation, 1946.

Foundation News

MR. E. JEROME JOHANSON has been granted a leave of absence for the second semester of the current academic year. He is planning to spend his leave at the University at Lund, in Sweden. He expects to sail on the Gripsholm on January 18, 1951, and to return on the same ship next August. While there he will be studying with the distinguished leaders of the vigorous Lundensian theology. Mrs. Johanson will be carrying on the work in the Congregational Church at Avon where she and Mr. Johanson are co-pastors. Their son, Bradford, is now a freshman at Amherst College.

DEAN VAN DYKE will be on a Sabbatical leave of absence during the second semester, 1950-51. Acting Dean will be Mr. Harvey King McArthur. Mr. McArthur, who had been a Jacobus fellow, took his Ph.D. Degree from the Foundation in 1941 and has been Associate Professor in New Testament since 1948. Mrs. McArthur took her B.R.E. from the H.S.R.E. also in 1941.

MR. PURDY INAUGURATES NEW LECTURESHIP. On Founders Day, November 10, at Guilford College, Mr. Alexander C. Purdy lectured on "An Adequate Leadership for Friends' Meetings." This lecture inaugurated a new foundation to be known as the J. W. Ward lectures on Quakerism. The lecture will be available later in printed form.

REVISING SCHAFF-HERZOG ENCYCLOPEDIA. Mr. Edwin E. Calverley is one of the twelve scholars whose pooled efforts are producing The New Schaff-Herzog Encyclopedia of Religious Knowledge. His subject in the revised Encyclopedia is Comparative Religion.

SIXTY HOUR SCHEDULE RESUMED IN S.R.E. Because of giving up a course in Physical Education, The Hartford School of Religious Education faculty has reverted to the standard requirement of 60 credit hours for the degree from the 64 recently asked.

The course, while entirely satisfactory, had proved difficult to schedule because the campus affords no convenient space for the sessions to be held.

THE FOUNDATION ENROLLMENT this year comes to exactly the number of students that can be best accommodated: 225, fairly evenly divided among the three schools. They are 123 men, 102 women. They

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come from 31 states, 1 territory (Hawaii), and 18 foreign countries; and from 49 denominations, in 16 major church families. As usual Methodists (62) and Congregationalists (63) head the list, with Presbyterian and Reformed (27) and Lutherans (23) coming next.

THE CAREW LECTURES for 1951, "Christian Ethics and Moral Philosophy," will be given by George F. Thomas, Ph.D., Professor of Religious Thought on the Harrington Spear Paine Foundation, Princeton University.

K. S. M. FACULTY NEWS PROJECT. With the start of the new semester the Faculty of the Kennedy School of Missions takes up the publication of a series of periodic news bulletins to follow the news letter of the Anthropological Society for Missionaries sent out over a four year period by Dr. Morris Steggerda. The mailing list for the new series includes all former KSM students. The first letter, No. 1 of Series V, by Mr. J. Maurice Hohlfeld, Associate Professor of Linguistics, is devoted to comment on work in that field and observations from his trip through Africa during the first half of 1950.

THE CATACOMBS. The renewed interest this year in the Catacombs of Antiquity has been reflected on the H.S.F. campus.

Far in the deep, dark, southeast corner of the basement of Hartranft Hall the student body, under the guiding hand of the administration, has uncovered the CATACOMBS.

Every evening under the cover of darkness one can see students (and some teachers, too) slipping down into the Catacombs, not for a worship service, but for coffee and doughnuts and talk.

The dimly lighted room creates an atmosphere propitious to fellowship and debate. The influence of Messrs. Chase and Sanborn pleasantly permeates the campus from these headquarters.

Alumni and other visitors will be admitted to these edifying mysteries, daytime or evening, and with or without the current campus password.